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The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.

Financial Committee.—FRANCIS JACKSON, ELIAS GRAY, LEWIS, EDWARD QUINN, SAMUEL PHILLIPS, WASHINGTON PHILLIPS. [This Committee is responsible only for the financial economy of the paper—not for any of its doings.]

WM. LLOYD GARRISON, EDITOR.

VOL. XX. NO. 31.

Refuge of Oppression.

THE FOURTH OF JULY IN S. CAROLINA.

The Charleston Mercury contains enthusiastic accounts of Fourth of July Celebrations in South Carolina. Here is a specimen of the 'patriotic' sentiments offered at one held at Beaufort:—

The Hon. R. W. Barnwell.—The whole Southern people will respond to his sentiment, we are putting our hands in order, not to die, but to live!

30 deg. 30 min.—Bring what it will, Revolution or Democracy, still we say—30 deg. 30 min., and nothing less.

Yankee.—The Lone Star of the South; her Southern sisters rescued her from foreign embrace, and they will protect her from domestic violence.

The glory blazed out more fully in the Volunteer Tosts, than:

By Edmund Ryett.—The Union: A splendid failure of the first modern attempt, by people of different nations, to live under the same Government.

By Capt. J. M. Zealy.—The present Crisis: Pregnant with intellectual war, may it call into action our physical strength, rather than terminate to our disgrace, and the destruction of Southern rights.

By Col. R. A. Johnson.—South Carolina: She struck for the Union when it was a blessing; when it became a curse, she will strike for herself.

By Capt. T. R. S. Elliott.—The American: She is the cent of a dissolution of the Union, the South claims as her portion, the heart of the noble bird; to the Yankees we leave the feathers and carcass.

By Corporal Cunningham.—30 deg. 30 min.: Once led down as an ultimate to the Northern usurper; but she ever crosses its limits, the Beaufort Volunteer Artillery will always be ready to 'hit him again'.

By Corporal Howley.—The Old Oak of the South: May it always produce an abundance of bark to tan the hides of the Yankees.

By Dr. A. A. Johnson.—The Union: Once a holy alliance, now an accursed bond.

By R. A. Amar.—The Abolitionists: The Bluffton boy has said his voice was in his sword, the Beaufort boy says his in his words: 'Round, canister and grape.'

By Stephen Elliott, Jr.—The Compromise: Let it be buried in a Faneuil beneath the Clay whence it originated.

By J. G. Barnwell, Jr.—The Compromise: A Foote shot by which Southern traitors would climb to go over.

By John H. Elliott.—The rents in the Constitution: It requires more than a general Tailor to mend them.

Here are some of the 'patriotic' Tosts drunk at Round O.

By Capt. J. B. Perry.—A Dissolution of the Union: The only means of deliverance to the South, in case of the continued aggressions of the North.

By Henry Ferguson.—The Northern Abolitionists: May they rest with their principles, and the place thereof be chosen by South Carolina.

By Benjamin Stokes.—Equality or Disunion.

By David S. Ackerman.—Equality or Disunion.

The Free Soiler and the Negro, morally and socially identified.—In political power and complexion alone, they differ.

Let Yankee boys grab for gold in the fields where they drank from yellow Mexicans; the Southerners are content to leave their laurels nursed in their blood.

We are mere boys, but should the Yankees dare invade our soil, we will give them what Paddy gave the drum.

This Anniversary, glorious in making South Carolina sovereign and independent, a herald, we trust, of the yet more glorious Anniversary of Disunion.

Up, old South, land of the only American gentleman, down with the foul and greedy Yankee, the bastard of human orality.

The following were given at the celebration at Robertsville, St. Peter's Parish:

Daniel Webster.—In the Ashburton treaty, like Daniel the prophet, he was cast into the lion's den, and he came out conqueror; so may he do in the den of fanaticism.

[Air.—'Bunker Hill March'.
The South—True to the Bible, true to the Constitution, true to herself, true to posterity, and true in her aim, bid defiance to Northern fanaticism and Southern traitors.

[Air.—'Calhoun's March'.
South Carolina says to the South, should your custom compel me to advance—follow: if I falter, may I; but if I fall, I will follow.

[Air.—'To Your Colors'.
The Union as it is—With a broken and shattered Constitution, under the foot of fanaticism, relapsing into a colonial tyranny, too intolerable for freemen, and intolerable by cowardly only.

[Air.—'The Rogue's March'.
The North would act the part of Cain to his brother Abel.

[Air.—'Thou'rt False to me'.
The President: Gen. Taylor—A Southern man with Northern principles; let us remind him we are not Mexicans.

[Air.—'The Devil among the Tailors'.
By Dr. Sydney Smith.—Bennett of the New York Herald: Justly termed the Napoleon of the press; he epitomized the true principles of the Constitution—the Abolitionists, Free Soilers, Socialists, and the numerous quackeries of the day, entitled him to the respect of the whole country, and the patronage of the South in particular.

Here are some of the other 'Volunteers':
Sent in.—The State of Ohio: A den of Negro Thieves.

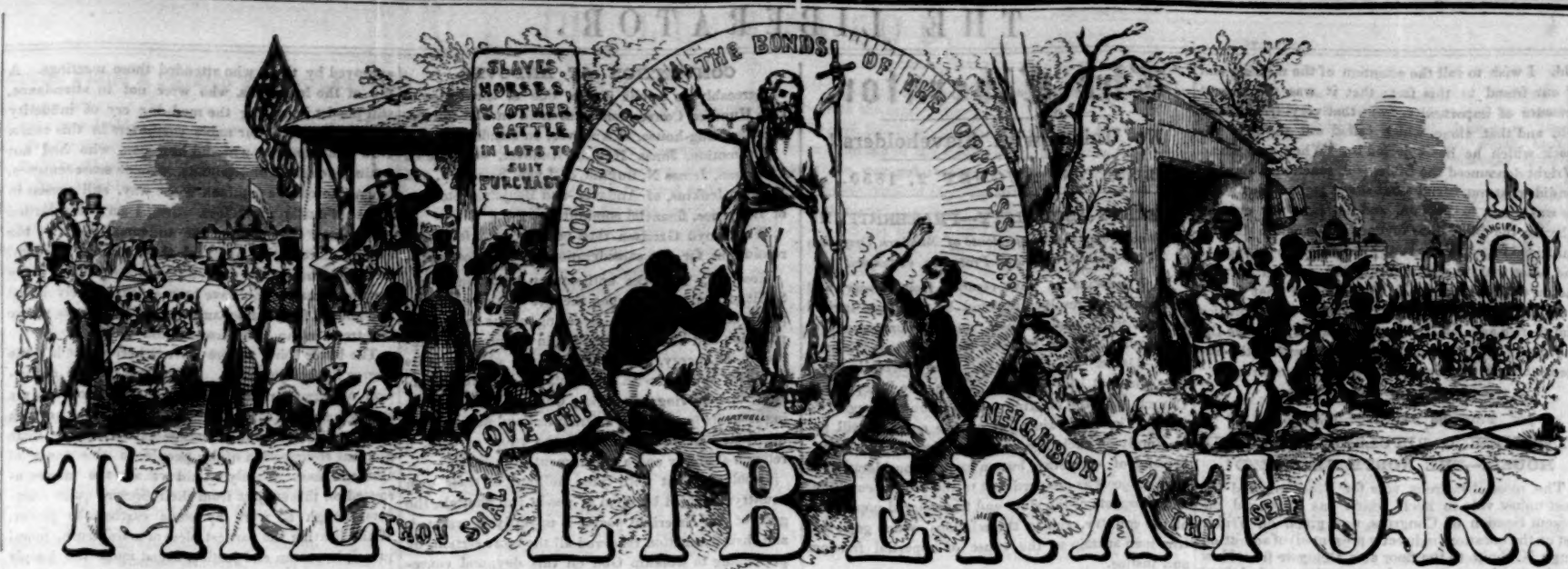
By A. E. Choris.—Union and Happiness, according to the Constitution: Separation, rather than Yankee Usurpation.

By R. R. Williams.—Our Representatives in Congress: If they compromise an inch of Territory South of 36 deg. 30 min., they are traitors to their constituents.

By Dr. Wm. R. Vailland.—Yankees and Yankeeedom: The gallows for the former: the pillory for the latter.

By G. R. Lottig.—May the spirit of chivalry and the day of knight-errantry soon spring into a second existence in the sunny South. We long for the time when our fair maidens shall wear garlands of laurel and oak for the brows of those who couch lance in vindication of the honor of the South and the Ladies.

Sent in.—Our Representatives in Congress: Pick Captain Smith, and try it again; a little more powder, sent in.—The Sons of Temperance, North: Respected by itinerant Abolitionists South.



THE LIBERATOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, MASS., FRIDAY, AUGUST 2, 1850.

WHOLE NO. 21.

LETTER OF WEBSTER TO PROF. STUART.

In his rapid, prodigious, worthless pamphlet, entitled 'Conscience and the Constitution,' Prof. Stuart inserts the following very 'rich' letter from that Colossal Prodigate and Traitor, Daniel Webster:—

Boston, April 30, 1850.

My DEAR SIR:—I cannot well say how much pleasure it gave me to see a name so much venerated and beloved by me as yours is, in the letter recently received by me from friends in Boston and vicinity, approving the general object and character of my speech in the Senate, of the 7th of March. I know the conscientiousness with which you act on such occasions, and therefore value your favorable sentiments the more highly.

It is not mine, my dear Sir, that the path of Christian duty, in relation to great and permanent questions of government, and to the obligations which men are under to support the Constitution and the fundamental principles of the government under which they live, should be clearly pointed out. I am afraid we are falling into loose habits of thinking upon such subjects; and I could wish that your health and strength would allow you to communicate your own thoughts to the public.

We have established over us, as it appears to me, a much better form of government than may ordinarily be expected in the allotments of Providence to men; and it appears to me that the consciences of all well-meaning and enlightened individuals should rather be called upon to uphold this form of government, than to weaken and undermine it, by imputing to it objections, ill-considered and ill-founded, dangerous to the stability of all governments, and not unfrequently the offspring of over-heated imaginations.

Allow me to conclude, my dear Sir, by offering you my highest respects, and my affectionate good wishes for your health and happiness.

DANIEL WEBSTER.

REV. MR. STUART.

From the Galveston (Texas) Journal.

MR. WEBSTER.

Mr. Webster's first speech in the Senate upon the slavery question was hailed by us in the South as a joyful voice of rescue and deliverance. It was the first bright spot in the overhanging clouds—the first dawn of sunlight after a night of darkness and tempest. At the time of that speech, almost every Southern Senator had addressed the Senate upon that subject, but without any apparent effect. The stirring eloquence of Henry Clay fell powerless. Mr. Cass delivered a most powerful constitutional argument, but it fell short of his purpose.

In fact, all that had been said had either passed unnoticed, or else exasperated instead of allaying the bitterness of excitement. In the North, there were not lacking denunciations, who were willing to see the elements of discord lashed into the wildest fury, so that they rode securely into power.

When Mr. Webster rose in the majesty of his power, and rebuked that erring and vagrant philanthropy which would lay violent hands upon the Union, he sounded the death-knell of unprincipled aspirants, and the small traders in treasonable agitation. The fanaticism of his voice on this most momentous question awakened in the minds of Northern men a feeling of patriotism, which, in the excitement of the times, had been almost forgotten. He warned them to abjure their fratricidal strife, and with the finger of prophecy pointed them to the high destiny that might be attained by adhering to the Constitution and the Union. He touched the Northern heart, and a thousand pulses throbbed in unison with him. He deserves the honor of having first checked the march of fanaticism, by throwing his massive strength against it, regardless of the consequences that might result to himself.

From Bennett's Herald.

SOCIALISM IN THE PULPIT.

Boston, the modern Athens, as it is called, is decidedly a curious place. It is curious in arts and philosophy, in marriages, murders, law, divinity, and a score of other things, which there is no need of mentioning. If it was the cradle of liberty in the early days, it is now the cradle of fanaticism, the seat of every kind of evil, hue and shade. During the last war with Great Britain, its policy and justice were denounced, not only by politicians, but preached from the pulpit. Its ministers have made themselves notorious throughout the world for their intolerance and fanaticism; its municipal legislators have been the laughing stock of the country, and its marriage scrapes and murders have excited amusement and horror throughout the republic.

The other day, a somewhat celebrated clergyman of that city delivered a sermon, of which the death of the venerable General Taylor was the principal text. It puzzles us to know how such a man is tolerated in Boston. The whole country, from north to south, and east to west, was mourning over the calamity which occurred in the decease of General Taylor, and all men were paying tribute to the many excellencies of his character, a Boston divine, rejoicing in the name of the Rev. Theodore Parker, deliberately ascended his pulpit, and made a most deliberate attack on the memory of the late President. He denounced him while living, as a man of blood and strife, that he had no conscience or had abused it; that he was no Christian, and not a good man; that he trafficked in the blood of his brethren, that he was a dishonest man, and that in his death the nation got rid of a notoriously bad character.

Such were the sentiments delivered by this divine publicly from his pulpit in the remarkable city of Boston. The reverend gentleman, evidently, is desirous of making himself notorious, and he certainly is in a fair way of succeeding. It shows, however, that socialism has penetrated that city, and infected a part of the clergy. We can hardly believe that this is the nineteenth century, when we hear such sentiments being delivered from the pulpit. If it was New York, instead of Boston, where such a sermon was preached, we would not believe that we live in this enlightened age. Contrast the sermon preached in New York, on the same melancholy occasion, with that of the Rev. Theodore Parker of Boston. As far as true charity and Christianity are concerned, there is as much difference between them as there is between day and night.

Resolved, That the system of American slavery is a direct and constant violation of the law of God and the dearest rights of man—a standing national

The Liberator.

PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

[PHOTOGRAPHIC REPORT BY DR. STONE.]

MELROSE.

SPEECH OF PARKER PILLSBURY.

My friend Mr. White has made so very good an address to us this afternoon, that I feel very unwilling to allude to it at all, but in commendation. There are but one or two points in it which I think need review, and not a very severe review is demanded of them. I was glad again to hear his voice. I hope it is but the beginning of good things.

I wish to speak of the conversion of State street. My excellent friend White thought it would be worth more than the conversion of the church and clergy. I should perhaps differ from him somewhat. State street is a power that perhaps our course and mode of proceeding are scarcely able to reach; and I believe that our friend White has hitherto labored somewhat unsuccessfully in relation to that unfortunate and rebellious portion of our parish. [Laughter.] Now, if he can, by any means, devise some plan by which to accomplish that object, I am sure there will be no more of the most incorrigible, if not the chief of sinners.

I could not help thinking of the fable we used to read in our school books, when the cat was making such havoc among the poor rats, and they could devise no way in which to avenge themselves upon their common foe, or to escape her power. At last, one young and eloquent rat proposed that the cat be belied, and then they would have notice of her approach, and could take refuge. The proposal met with hearty approval, excepting in one quarter. There was an old rat, who saw one difficulty; and if the orator could evade that, there would be no further trouble. That was, Who should belie the cat?

Mr. White.—We have provided a way. I have a proposition to establish a daily paper, and I think we should 'belie the cat,' decidedly, by means of it. I think we can make it go. [Loud applause.]

Mr. Pillsbury.—Well, if my friend can give any reasonable encouragement that will succeed, he may put down my name for ten copies. [Cheers.]

There are many reasons why we should not labor more for the conversion of State street than for the conversion of the Church. I always think it wise to consult the enemy, the power against whom we have to act. I believe the Slave Power is too strong for any attack which we can make on State street, because the game there is one which the South can play at too. They are, in that particular kind of contest, more expert than we are ourselves. And, after all, if we should convert the pockets of the people, it would be only an exterior kind of conversion. And it might not be of that particular kind of regeneration which one of the five points of Calvinism contemplates—I mean, 'the perseverance of the Saints.' [Laughter.]

But, after all, we have an instrumentality before which even State street trembles. We were able to speak with a voice in New York that was heard in the city of Washington, notwithstanding the growlings of the New York Herald and Globe, and the troop of hell-hounds which they were able to call to their aid. For it was not four days from that meeting, before Henry Clay, with that sagacity for which he is ever characterized, called the attention of the U. S. Senate and the nation to the dangers resulting from our coming together. Henry Clay was not satisfied with the defence of the New York Herald, Capt. Rynders, and their kindred allies. He saw in our meetings something that looked like the handwriting upon the wall of the proud king of Babylon, and while his knees were smiting together, he fancied that above the yells and the clamor of the mob, he heard a voice in his ears exclaiming—'Mene, mene, tekul, upharim.' And it was because Henry Clay knew that we were speaking not to the pockets of State street, but to the hearts and consciences of the people, that he feared and felt our power. In that, and in that alone, consists our strength. And however those who have been accustomed to be governed by the doctrines of expediency may regard our movement as of uncertain tendency and doubtful conclusion, Henry Clay is able to foresee that we are moving upon that part of the human character, against which not even the gold of State street, nor the cotton of New Orleans, will be able to prevail.

Besides, it is not State street alone that must be converted; if it were, it would be as easy to convert the entire people as to convert State street. I am myself much of the opinion of my respected friend Mr. White, that we may bestow more attention upon the Church than is demanded, although he differs somewhat from Mr. Channing, who declared here this morning, that 'the Church is living, is vital, is acting with an irresistible impulse.' I think, on this question, Mr. White much nearer the truth. Mr. Channing imputed far too much power to the Church. He said that Daniel Webster was dead, dead, dead. I said that Daniel Webster was dead, dead, dead. And I should say, 'Let the dead bury their dead.' And I should say, 'Let the dead bury their dead.' And I should say, 'Let the dead bury their dead.' [Laughter and cheers.]

But Daniel Webster is not quite dead—nor are Professor Stuart and William Rogers; because there are large portions of the people who live only in Webster, move only in Stuart, and have their being only in the like of Mr. Rogers, [laughter], (and when these great ones die, what winnows of corpses will putrify by the side of them!) [applause], and which portions of the people are really fully represented here, to defend the people, and the defence has chosen the most proper language possible—the dialect of the South, crawling serpent. [Renewed mirth and applause.] What tongue but the serpent's would tell such a tale? [Cheers.]

Who says Daniel Webster is dead, when there are so many here to defend him, breathing only through his lungs, and speaking his vernacular? It is hardly true that Daniel Webster is dead. It is hardly true that the Church is dead. And yet, neither has the power, as our friend White has well said, which they possessed in time gone by. And God in heaven be thanked for that!

Now, in reference to the Hundred Anti-Slavery Conventions which are to be held, I hope the gospel of anti-slavery will be proclaimed in its purity, just as it has been in times past. Because, if you convert men through their pockets, there is no assurance that it will last any longer than their pockets last; and the Bible no where says (nor past experience) that pockets are immortal; that pockets will be saved in heaven, or damned in hell. I would go deeper than the pockets. I would go to the heart and the conscience, that divine part which can no more die than God himself can die.

Henry Clay says that this is our object, and that this is the tendency of our doctrines. And who are the abolitionists, that Henry Clay should be alarmed at that? Why, the Free Soil party is probably ten to one; and yet Henry Clay has never manifested any dread of the Free Soil party. But if he has manifested any fear of it, it was not of its members as politicians, as members of a rival political party; it was only as disunionists, as traitors to the Constitution, that he feared them. It is only when they are found in such good company as the Garrisonians, that Henry Clay is afraid of them. [Cheers.]

And now, would our friend White have us leave that power which causes Henry Clay to tremble in the United States Senate, and link our fortunes with those men against whom Henry Clay knows that he has batteries which can demolish every thing which they can bring against him?

I was glad that friend White said he did not wish disunionists to vote. Henry Clay will be more disturbed at that than at anything else he said. He would not be disturbed by the appeal to the pockets of the people; but when he finds William A. White, or any member of the Free Soil party, willing to sacrifice the right of suffrage upon the altar of righteous opposition to slavery, that he fears. And it is only by linking the Free Soil party with the disunionists, that the Slave Power has feared it ever. Although the Free Soil party is small, and although our friend Channing did so exalt and glorify the Church, it seems to me that it is not too much to say, that the Slave Power is more afraid of the Free Soil party, alone, than it is of the combined power of the American Church. That Church has sent no dismay through the ranks of the slaveholders.

John C. Calhoun was the first slaveholder who manifested any fear of the action of the Church, as such, against slavery. He paid the Episcopal Church the compliment to say, that it was the only religious body in the country which had remained true to the institutions of the South. I think the Episcopal Church may feel herself highly honored. But I was about to say that some of the physicians of John C. Calhoun stated that he died of the 'softening of the brain'; and I was inclined to think so, in one sense, at least, when I found him fearing the Church. [Slight hisses.] I think John C. Calhoun is dead, for there seems to be but little of any thing like life breathing as through his nostrils. [Laughter.]

The Southerners have claimed to despise the Free Soil party; and yet that party—made up of every kind of bird and beast and creeping thing that was ever let down before Peter in the vision, made up of the ends and shreds of every thing, disappointed politicians and broken-down political hacks, of all possible parties—yet that party has sent more terror through the ranks of the Southern tyrants, than has the whole Church of the country, with its fifty thousand ordained ministers, its three million professors of religion, its ten million Sunday School scholars, and its Tract, Bible and Missionary Societies in almost every State and county in the land. So that I do not greatly fear the influence of the Church. I do not at all fear the influence of the Free Soil party, and yet it has far more power than the Church. Surely against slavery, there can be no question, whatever might be true on the other side.

But I was going to say one or two things on another point, in further defence of our present modes and measures. There seems to be a great apprehension felt, at present, that the Union is in danger. Whence comes it that the President of the United States could not begin his message to Congress without invoking blessings on the Union, nor close it without a doxology in praise of the Constitution? Whence comes it that every politician, Whig, Democrat and Free Soiler, has to begin and end every speech in the same way? Why is it that there are so many fears and apprehensions as to the safety of the American Union? Who are the real disunionists? I ask this audience, I should like to ask the reporter of the New York Herald, who are the disunionists, that even James Gordon Bennett has to send one of his servants hundreds of miles to watch their words and report their doings? Who are the disunionists, and how many, that the pulpits of the New York press, and the New York mob, must all come howling like hyenas on their track? How many disunionists are there in the country? If we are the despisable beings we are sometimes represented to be, why, I marvel that the press of this city and of distant cities should send their reporters here to watch our progress by the three days together. We are but very feeble in numbers. Numerically, we are nothing. How comes it, then, that there is all this apprehension and alarm? How comes it that Daniel Webster was so eloquent in defence of the Union in that speech which, with the exception of his eulogy of the Union, had nothing under heaven but its recalcitancy to redeem it from its most disgusting stupidity. [Cheers and groans.] I stand here to say, that there is not another man in either branch of the national Congress, who, if he had made that speech, and had put in every word and syllable and letter, and semicolon and comma, and had emphasized it and delivered it ten-fold better every way than Daniel Webster delivered it, would be listened to on a half hour while pouring out such a tirade of stupidity on the one hand, and talking such a tale of lies on the other. [Applause.]

But Daniel Webster is not quite dead—nor are Professor Stuart and William Rogers; because there are large portions of the people who live only in Webster, move only in Stuart, and have their being only in the like of Mr. Rogers, [laughter], (and when these great ones die, what winnows of corpses will putrify by the side of them!) [applause], and which portions of the people are really fully represented here, to defend the people, and the defence has chosen the most proper language possible—the dialect of the South, crawling serpent. [Renewed mirth and applause.] What tongue but the serpent's would tell such a tale? [Cheers.]

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Now, in reference to the Hundred Anti-Slavery Conventions which are to be held, I hope the gospel of anti-slavery will be proclaimed in its purity, just as it has been in times past. Because, if you convert men through their pockets, there is no assurance that it will last any longer than their pockets last; and the Bible no where says (nor past experience) that pockets are immortal; that pockets will be saved in heaven, or damned in hell. I would go deeper than the pockets. I would go to the heart and the conscience, that divine part which can no more die than God himself can die.

Henry Clay says that this is our object, and that this is the tendency of our doctrines. And who are the abolitionists, that Henry Clay should be alarmed at that? Why, the Free Soil party is probably ten to one; and yet Henry Clay has never manifested any dread of the Free Soil party. But if he has manifested any fear of it, it was not of its members as politicians, as members of a rival political party; it was only as disunionists, as traitors to the Constitution, that he feared them. It is only when they are found in such good company as the Garrisonians, that Henry Clay is afraid of them. [Cheers.]

And now, would our friend White have us leave that power which causes Henry Clay to tremble in the United States Senate, and link our fortunes with those men against whom Henry Clay knows that he has batteries which can demolish every thing which they can bring against him?

The Liberator.

PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

[PHOTOGRAPHIC REPORT BY DR. STONE.]

MELROSE.

SPEECH OF PARKER PILLSBURY.

My friend Mr. White has made so very good an address to us this afternoon, that I feel very unwilling to allude to it at all, but in commendation. There are but one or two points in it which I think need review, and not a very severe review is demanded of them. I was glad again to hear his voice. I hope it is but the beginning of good things.

I wish to speak of the conversion of State street. My excellent friend White thought it would be worth more than the conversion of the church and clergy. I should perhaps differ from him somewhat. State street is a power that perhaps our course and mode of proceeding are scarcely able to reach; and I believe that our friend White has hitherto labored somewhat unsuccessfully in relation to that unfortunate and rebellious portion of our parish. [Laughter.] Now, if he can, by any means, devise some plan by which to accomplish that object, I am sure there will be no more of the most incorrigible, if not the chief of sinners.

I could not help thinking of the fable we used to read in our school books, when the cat was making such havoc among the poor rats, and they could devise no way in which to avenge themselves upon their common foe, or to escape her power. At last, one young and eloquent rat proposed that the cat be belied, and then they would have notice of her approach, and could take refuge. The proposal met with hearty approval, excepting in one quarter. There was an old rat, who saw one difficulty; and if the orator could evade that, there would be no further trouble. That was, Who should belie the cat?

Mr. White.—We have provided a way. I have a proposition to establish a daily paper, and I think we should 'belie the cat,' decidedly, by means of it. I think we can make it go. [Loud applause.]

Mr. Pillsbury.—Well, if my friend can give any reasonable encouragement that will succeed, he may put down my name for ten copies. [Cheers.]

There are many reasons why we should not labor more for the conversion of State street than for the conversion of the Church. I always think it wise to consult the enemy, the power against whom we have to act. I believe the Slave Power is too strong for any attack which we can make on State street, because the game there is one which the South can play at too. They are, in that particular kind of contest, more expert than we are ourselves. And, after all, if we should convert the pockets of the people, it would be only an exterior kind of conversion. And it might not be of that particular kind of regeneration which one of the five points of Calvinism contemplates—I mean, 'the perseverance of the Saints.' [Laughter.]

But, after all, we

The Liberator.

No Union with Slaveholders!
BOSTON, AUGUST 2, 1850.

LIBERTY—EQUALITY—FRATERNITY!!!
Fugitives from the Prison-House of Southern Despotism
with their Friends and Protectors, in Council!

Such persons as have escaped from slavery, and those who are resolved to stand by them, are invited to meet for mutual counsel and encouragement at Casnovia, Madison County, New York, on Wednesday, 21st of August, 1850. The assembling will take place at 10 o'clock, A. M., in the Independent Church, and the meeting will continue through two days. The object aimed at on the occasion will not be simply an exchange of congratulations and an expression of sympathy, but an earnest consideration of such subjects as are pertinent to the present condition and prospects of the slave and free colored population of the country, and to the relations which good and true men sustain to the cause of impartial freedom and justice.

Friends! shall not this be made a grand event! Shall not the channels of former sympathies be opened anew? Will not they of the 'old guard' delight to look each other in the face once more, and renew from every quarter—free men, free women, and fugitives! They are a most cordial welcome by the good people of Casnovia. There are friends, hospitalities, meeting-houses, and beautiful grounds there! Let all come, who have a heart, and can!

In behalf of the New York State Vigilance Committee,
GERRIT SMITH, President.

CHARLES B. RAY, Secretary.
P. S. The 'North Star,' Ward's 'Impartial Citizen,' the 'Anti-Slavery Standard,' the 'Liberator,' and all papers disposed to do so, will confer a favor by transferring the above call to their columns, and keeping it up till the time set for the meeting.

FIRST OF AUGUST.

As our paper goes to press a day earlier this week than usual, we would once more urge upon all, who may happen to receive it in season, to give their attendance at the celebration of the Greatest Event of the Nineteenth Century—the abolition of British West India Slavery—at Worcester, on the 1st inst. The number of able speakers pledged to be present—the facilities for reaching 'the heart of the Commonwealth'—the occasion itself, thrilling, sublime, glorious,—all should ensure a mighty gathering of the true-hearted. The cars leave the depot in Albany street, Boston, at 8 o'clock, A. M.; returning, will leave Worcester at 5 o'clock, P. M. Tickets for the entire excursion \$1 00 each—less than half price.

The day is also to be celebrated at Salem, without regard to sect or party.

It is likewise to be celebrated by the Providence Anti-Slavery Society—by a procession of cavaliers, citizens and strangers, forming at 8 o'clock, A. M., in front of Rev. Dr. Hall's Church, Benefit street, and marching through several streets to a grove, where addresses are to be delivered in the spirit of the occasion.

Mr. GARRISON, in a lecture upon anti-slavery, delivered in Mechanics' Hall last Sunday, spoke very kindly, we are told, of General Taylor. He regarded him as a man who would have seen when he was living, what we have often said, that the fortunes of freedom had been safely entrusted to a Southern man and a slaveholder. Similar remarks are made by many of the press, which were loudest in their opposition to General Taylor and his policy, while living. They now say that they should have seen, and had they then shut their eyes, would have seen when he was living, how many there are who will never learn till it is too late! Had all the men who from the sincerity of their hearts and the convictions of their honest judgment praise General Taylor dead, supported him living, the difficulties which threaten the country would have been removed, and probably General Taylor would have lived to see the triumph of his policy.

I observe the above paragraph is eagerly copied into various Whig journals, and that I am thus made to endorse the late Gen. Taylor without explanation, qualification, or limitation, as one with whom 'the fortunes of freedom had been safely entrusted!' Now the suppression of that which is essential to a correct understanding of a particular declaration, is tantamount to the utterance of a falsehood, if willfully done; and is an act of gross injustice, though done unwittingly. I have ever scrupulously aimed to be just and magnanimous in dealing with men and parties—giving credit to whom credit is due, and caring nothing for sect or party names.

In the course of my lecture at Providence, I endeavored to show, by a citation of numerous facts, that whoever, North or South, intimates a desire to see slavery abolished before the end of the world, or is not ready to go all lengths for the extension and perpetuity of this hideous system, is at once suspected and denounced—as in the case of Henry Clay, for suggesting a plan for the ultimate abolition of slavery in Kentucky; of Thomas H. Benton, for defending the rights of California as a free State; and of Gen. Taylor, for resolving to protect New Mexico against the rapacity of Texas, which he was only a few days before his death by this desperate man as Tombs of Alabama; and Stephens of Georgia;—and, therefore, the pretence so frequently made here at the North, that it is the denunciatory language of the abolitionists which inflames the South, is very absurd—the controversy pertaining to principle, not speech.

Referring to the evident determination of Gen. Taylor to resist the invasion of New Mexico by Texas, and to discharge the duties of his office with fidelity in this emergency, I said—Under these circumstances, and at this particular juncture—paradoxical as it may sound from my lips—I regard the death of Gen. Taylor as a calamity to the cause of freedom, because I believe his successor, Millard Fillmore, to be as pliant a piece of dough as was ever handled, and there is every reason to apprehend, therefore, that he will be brow-beaten, intimidated and conquered, by the bullying spirit of the South. This was no endorsement of the character or career of Gen. Taylor, but was confined to a particular issue; yet the Providence Journal represents me as virtually withdrawing all my objections to his elevation to the Presidency, and the paragraph is copied into numerous journals, and circulated where this correction will never be allowed to appear. The least thing the Journal can do, as an act of justice, is to copy this article, and allow me the benefit of the explanation.

ABOLITION CONVENTION. Parker Pillsbury writes to the Liberator, that the Old Colony meeting last Sunday, in Hingham, came near being a failure. Not a person was present from any of the Bridge waters, Hanover, Hanson, nor even Plymouth, and but very few indeed from Abington, (the banner town), or any where else from abroad.—*Courier.*

It is very very petty priggery on the part of the Courier; but since that paper has given itself to the foul and despicable work of glorifying Daniel Webster for his great apostasy, it is capable of any mean and ought to be published in Charleston, S. C. It chuckles over the partial failure of the anti-slavery convention at Hingham, as though its editors had every thing staked upon the perpetuity of slavery; but it barely omits giving the reason for the small attendance on the occasion, which was, as Mr. Pillsbury stated, in consequence of some mistake and confusion in giving notice of the meeting. It was almost universally supposed that the Convention was to be held a week later. The most contradictory blunders as to the time were made in our paper, and hence the lack of a more general attendance.

CONVENTION AT ANDOVER.

Agreeably to public notice, one of the series of One Hundred Conventions was held in the Universalist meeting-house, at Andover, on Sunday last.

On motion, Jonas Holt, of Andover, was elected Chairman, James N. Buffum, of Lynn, Secretary, and William Jenkins, of Andover, and Benjamin Stevens, of Lawrence, financial committee.

Wm. Lloyd Garrison then presented the following resolutions for the consideration of the meeting:—

Resolved, That the anti-slavery agitation is the Spirit of God moving upon the face of the waters of public sentiment, to the cleansing of the land from pollution and blood—irresistible in its progress, tireless in its energy, and beneficent and glorious in its purpose; smiting with the lightning of truth a corrupt, time-serving, sin-loving Church, and upheaving from its foundations a tyrannical and man-enervating State—and establishing on the ruins of both, a religion of mercy and a government of justice.

Resolved, That with three millions of their own countrymen held by them as goods and chattels, the guilt of the American people is mightily aggravated, and their damnation rendered all the more certain, by pretending to worship God on this day, and consecrating it to religious rites and ceremonies.

Resolved, That, under such circumstances, 'the sabbaths, the calling of assemblies, God cannot away with: it is iniquity, even the solemn meeting,' and his language to this people is, as it was to the Jews of old, 'When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.'

Resolved, That the first acceptable religious act that can be performed by us, as a nation, is to obey the divine injunction, 'Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow.'

Resolved, That the chain which binds the slave has been forged and riveted, in the name of God, by theological professors, by pulpit occupants, by those who claim to be the ambassadors of Christ, by the religion of the land; and hence, if that chain be ever broken by moral power, it can be accomplished only by a direct impeachment of the piety of such teachers, and showing them to be wolves in sheep's clothing, the enemies of God and man.

Resolved, That of all the statesmen in our country who deserve to be held up to popular execration, for their treachery to the cause of freedom, Daniel Webster stands pre-eminent; and of all the theologians who have justly subjected themselves to the severest condemnation for making the awful sin of enslaving human beings compatible with the Christian faith and profession, Moses Stuart is chief.

Resolved, That the great issue before the country is, not as to the admission of California and New Mexico as free and slave States, but in regard to the entire abolition of slavery on the American soil; hence, for such men as Henry Clay and Daniel Webster to argue that the settlement of the present conflict in Congress, by compromise, will give a death-blow to the anti-slavery movement, and restore public tranquillity, is to exhibit the acme of infatuation, and complete judicial blindness.

Resolved, That neither priest nor politician, neither the Southern slaveholder nor his Northern abettor, neither the religious sect nor the political parties, neither ecclesiastical bodies nor legislative assemblies, may look for any repose while one slave is left to clank his chains on the soil so long watered by his tears and stained by his blood.

These resolutions, in their various aspects, led to an earnest and eloquent discussion, during the forenoon, afternoon and evening sessions, in which Wendell Phillips, W. L. Garrison, Parker Pillsbury, James N. Buffum, Wm. Jenkins, and—Page of Newburyport, participated.

The friends of the cause were in attendance from the adjoining towns, notwithstanding the threatening state of the weather, and were greatly refreshed in spirit and strengthened in their purpose.

It is hoped that the anti-slavery spirit, which has been so long dormant in Andover, will be restored to its primitive zeal and activity.

JONAS HOLT, Chairman.
JAMES N. BUFFUM, Sec.

LECTURE IN PROVIDENCE.

The lecture on that 'sum of all villainies,' American Slavery, delivered in Mechanics' Hall at 6 P. M., on Sunday 14th inst., by the Editor of the Liberator, was listened to by a large and discriminating audience; even professors of religion, church members, too many of them, who were present, have spoken with approbation of the manner and spirit of the lecturer. There was a serious and devout attention manifested by the audience during its delivery, which occupied about an hour and three quarters. American chattel slavery was well and faithfully depicted, and the proofs presented of the wickedness of slaveholders, their siders and abettors were overwhelming.

Its thorough antagonism to every principle of Christianity was so clearly seen even by those who seldom or never heard the subject discussed before, that the senseless as well as wicked cry against the abolitionists as being infidels was hushed to silence, and many who never heard Garrison before were astonished beyond measure that so erroneous an impression had been made on the minds of professors of religion in regard to him. A few such lectures in this city would shake our rotten pro-slavery churches in pieces, could the mass of professors have courage to hear and read for themselves. A man of some note said to me, 'I never saw nor heard anything out of the way in the lecture, and was surprised that I heard none of that severity of denunciation which has been charged upon him. Did you, said I, observe the manner in which he made his hearers assent to the fact that slaveholders were 'villains'? I then related to him that part of the lecture, which presented to them a man who should come out in one of our principal newspapers, and make a proposition to enslave the population of the six New England States, to deprive them of the Bible, of education, of the sacred institution of marriage, in fine of all rights which belong to human beings, by making them chattels personal, and how he got the assent of his auditors, that they all would not hesitate to call such a man a villain. Do you remember that, said I? I do, said he, and it was well done, but—But what? said I. Did he not prove the slaveholder was doing all this, and that Northern men were found, many of them in high standing in Church and State, abetting and upholding all this iniquity? He could not say it was not so, and he a prominent member in one of our great denominations. I felt rejoiced that our old Pioneer was once again with us, and that, when the cool season comes round again, the people of this city may have another opportunity to hear him and others. The Pastor of the Westminster Congregation P. H. Hodge, [Unitarian], after reading the notice for the lecture, said that hereafter he should read no notice from the desk but those in connection with the three Unitarian Societies. The Episcopal clergy have always refused to read notices for anti-slavery meetings of any kind. Although all the pulpits were supplied with notices, many of them were not read, though I doubt not they were in a majority of instances.

S. W. W.

PROVIDENCE, July 16th, 1850.

MR. GARRISON:

Your letter to this city and Pawtucket, with Messrs. Pillsbury and Burleigh, has done the cause of the slave much good. Your faithful dealing with church, clergy, and politicians, is almost universally approved by those who attended those meetings. A few of the lean souls, who were not in attendance, still persist in raising the mad-dog cry of infidelity against you and your noble coadjutors in this cause. Now and then, one who did hear you, who had not brains enough to understand a common sense sentence, when uttered in a common sense way, still persist in their old misty prejudices. Still, I am quite startled at the fact, that almost the universal voice of the candid reflecting applauds the defence of freedom, as they heard it from you and your associates. I say startled, because you have been so extensively hated and abused for your assaults upon the powers whose feet tread in the dust three million slaves.

The bitter spirit of pro-slavery here seems in some degree hushed just now. So general has the discussion of human rights become, that it needs only a steady hand and earnest heart, pressing right on with the agitation, to secure some general awakening, some glorious resurrection of the people to this cause of God and man. Gladly would we see the masses aroused on this subject from their present quiet slumbers, though it were by some earthquake power. While hearing the earnest pleas of moral truth, moral principle, reason and justice, urged upon the people on Sunday, we thought how few have a heart to comprehend these things; how stupendous, how God-like, is the work in which the friends of freedom are engaged; and how vast is the mass of dead and almost putrid mind which this cause has yet to electrify and call into action, ere the work of liberty is done. But, as God is on the side of right, and truth is omnipotent, we hope on for a 'good time coming.'

Be assured, your visit here has gained the slave new friends, and strengthened those already pledged to his cause. Another like call upon the land of Roger Williams will be appreciated, and meet with a hearty response. Yours for the freedom of all.
A. R.

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A. R.

SLAVERY IN A REPUBLIC!

BY A. M. HOBBS.

Slavery in a Republic! What a contradiction in terms, nature, reason, logic, common sense, and every thing else good, hearty, soulful, great, Christian! Who would ever have thought it—hardly who ever dreamed it! Slavery in a Republic! It is a paradox, an anomaly, a point-at-point sword, an irreconcilable antagonism, a monstrous mistake.

And yet it is a broad fact, a palpable reality, a melancholy certainty; and that, too, in this, our own great and glowing land—in our vaunted nineteenth-century Republic—the Republic on which a continent across the surging ocean points as the proud goal it would be more than felicitous to imitate. We say it is a melancholy fact, that slavery exists in this country as it is found nowhere else. Here in this boasted land of liberty—in the always talked-of, and sung-of, and preached-of, and prayed-for heart and home of freedom—in the land of Fourth-of-July's, and Washington's, and Franklin's—here slavery lifts its frightful form, and shakes its bloody arms, as it does in no other land, Christian or otherwise. Here in America—here, where the sweet form and divine nature of religion sought a repose from persecution—here, where conscience, braving the perils of the deep, the dangers of starvation, treachery, death, joyfully planted its banner and established its realm—here this gigantic monster, this huge, seven-headed Satanism exists, flourishes, and perpetuates itself.

A Republic, indeed! A Republic with nearly four million human beings in chains the devil himself could not strengthen or make closer! A Republic! with men and women as good, with as large hearts and as capacious souls as you and I, and yonder surprised man; bound, and ground, and driven, and tortured, and cursed; with four million thus degraded to the earth, we shout, and sing, and pray, and glorify our Republic, as the chosen land of the free and home of the brave—as the asylum of the oppressed, abused, and down-trodden of all nations and climes!

Slavery in a Republic! Slavery in America! SLAVERY IN THESE UNITED STATES! Out upon such appalling enormities! And yet here it is; here in all its terrible and heart-sickening reality; here it is growing and strengthening, and taking broader and deeper root every hour; here it is, not only on sufferance, not as an evil resulting from government, or social relations, or causes beyond mortal ken, but here it is upheld, countenanced, legalized, supported by the law of the land. We say law of the land, taking the sense in which it is interpreted by the slavery faction and their supporters. Individually, we think it does no such thing; that it can do no such thing. Law made to uphold and cherish infamy, crime, slavery—the sum and substance of them all! It can do no such thing—never, never! Law never can be made to support wrong of any sort. Heaven, all good spirits and men—almost hell itself—f forbid it.

Slavery in a Republic, in America! Abominable, outrageous, soul-abhorrent! Here in a land consecrated to all that is free in thought, and speech, and act! Here, where conscience pretends to soar in the untrammelled heights of celestial realms! We talk of freedom, of liberty! Rather ought our heads to hang to the earth in crimson shame. We talk of the glorious mission our land is fulfilling in emancipating the human race from its thralldom and servitude of centuries! We swell and prate of the noble example our 'model republic' is affording before admiring nations! We turning serious periods about our heart, charity, benevolence, justice, humanity! We pointing in ecstasy to our stars and stripes—stripes indeed—that alone and only float over the water-towers of the free! We chant these plummy, graceful sounds—chant them with four million souls in abject vassalage under our feet! Chant them with the cries, and groans, and throes, and pains, and indescribable ills of brother men rising with thundering tone in our ears! Chant them as a pall of moral darkness fearfully gathers in the heavens, uttering its woful lessons! Chant them as those four million God-stamped men and women lie down at night weary, and sick, and bleeding, and hope-fallen, and praying that death may kindly end their sorrows, and remove them to a land where no chains, nor whips, nor men, nor monsters, nor butchers, may scourge them more!

Out upon this miserable twaddle, this blaspheming folly, we repeat! It is too much for our patience. It rouses and fires our indignation. It stirs our very blood. It is overwhelmingly shocking and abhorrent. We would gladly turn from its painful contemplation, and forget that such an enormity ever blackened mankind, much less our own nation and people, our own Republic; but that would be cowardly, contemptible, devilish. We would not only contemplate, think, shift and turn the giant monster in our mind, but speak, act, throw it out with an energy of purpose which the great theme inspires in every breast which is the seat of a particle of humanity, feeling or sense. And so would we counsel every man—

'Be thou like the old Apostles;
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly—speak it all.
Face thine enemies, accusers;
Scorn the prison, rack, and rod;
And if thou hast truth to utter,
Speak it—and leave the rest to God.'

Slavery in a Republic! It ought not to be, it cannot be. That country is not a Republic which fosters and countenances it. God forbid that such a country should lightly be called free! Free, say you? And with four million of your brethren clanking and tolling, and literally bleeding and dying in chains! Free! with masters burning, beating and brutifying God's noble image! Free! Shame on the tongue that speaks it, on the soul that breathes it! It is false, and false, and doubly false again!

OLD COLONY A. S. SOCIETY.

A special meeting of this Society was held in the Unitarian Church, South Hingham, on Sunday, July 21st; John Cushing, a Vice President of the Society, in the Chair. In consequence of a mistake occurring in giving the notice in the Liberator, which we very much regret, the attendance from the country was small. The meeting, however, was well attended by the citizens of Hingham, and passed off quite satisfactorily.

Able remarks were made by Nathaniel H. Whitling, of Marshfield, and Parker Pillsbury. Remarks of an earnest and practical nature were made by Lewis Ford, Robert Edmond, and Elias Richards, of Weymouth. Mr. Richards was called up by observation of a very severe, slanderous and coarse character made by a gentleman present of the Free Soil school, by the name of Wilder—of Quaker profession, as we are informed. His abusive, inventive language, and his assertion that he would return into bondage the panting fugitive, and quell, at the point of the bayonet, an attempt on the part of the slave fathers, proved him to be devoid of humanity and God. He was replied to by a very gentlemanly manner by Mr. Richards, and 'cut to the very quick' by the iron-chaired logic and sarcasm of Pillsbury.

John Cushing and S. Dyer were chosen a Committee on Finance.

The meeting was also addressed by two other individuals of the Free Soil party, and very satisfactorily replied to by Pillsbury and Whiting.

Of the remarks made at this meeting by Mr. Whiting we cannot speak too highly. They were very feelingly and sincerely made, and proved him to be thoroughly acquainted with every rope in the anti-slavery ship. He is too honest, wise and good a man, and his abilities of too high an order, for him to live quite so far from the moral enterprises of the day. We can assure him, that his counsels and advice will always be acceptable and pleasing to the friends of the O. C. A. S. Society, and we trust we shall also have the pleasure of listening to his voice, in future meetings of the Society.

Our thanks are due to Mr. Cushing, of Hingham, for his co-operation in making arrangements for this meeting, and also for his very generous hospitality.

BOURNE SPOONER, President.
H. H. BRIGHAM, Secretary.
South Abington, July 22, 1850.

DISCOURSE FOR THE TIMES.

BY AN INFIDEL.

TEXT—'A soft answer turneth away wrath, but grievous words stir up anger.'—Solomon.

It has been remarked by a modern writer, that Jesus of Nazareth did not escape the superstition of his time, I would say, rather, that the superstition of his time did not escape him. He seized it, as Daniel Webster attempted to seize the Free Soil 'thunder' of his day. But, unlike Daniel, he grasped it with a firm and manly hand, wielded it successfully, with a mighty power, and turned it to the best possible account. He caused even temporal errors to serve as illustrations of eternal truths. Whatever may have been the nature or extent of his superstition, certainly his figures of speech were not of a character calculated to detract aught from the life and warmth of his shining words.

'A soft answer turneth away wrath.' True; but let soft words ever 'cast out devils'! For, even in this enlightened age, humanity is still sorely afflicted with foul fancies of error and unbelief. Some of these are not exorcised but by 'casting down' and 'nightly rending' the unhappy victims of their power. A penny-whistle will trumpet serve even for the music of the Church. The tramp of alarm, perchance of war, must sometimes shake the land. To wake the dead, a full-grown voice is needed. Truth and error, good and evil, are often strangely mingled. Nothing short of a moral whirlwind can, in some cases, winnow the chaff from the good grain. Often a 'ferocious herd' is indispensable to the moral elements, in order to separate the dross from the fine gold. Now, as of old, men are sometimes saved 'so as by fire.' Is 'agitation' alarming? Truth has nothing to fear. In God's name, agitate! Let the fiery trial come!

'Grievous words stir up anger.' Very well! The truth is always grievous to the votaries of error! What then? Shall the truth be suppressed? I say, no! Proclaim the truth boldly and fearlessly, however grievous it may seem. Whether men will bear or no, proclaim it. If any close their eyes and ears, let them be the fault. Let not the champions of truth, then, be charged with 'darkening the light thereof,' because, forsooth, men may choose to shut their eyes against it. When the truth makes men angry, we who have 'faith as a grain of mustard seed,' should 'thank God and take courage.' Then may we know the 'leaven' is working. Who fears the result? Devils may 'fear and tremble'—but the righteous are bold as a lion! The wrath of man may be made to praise God. 'There is a divinity that shapes our ends.' Take heed how ye rage! God speed the truth! Amen!

MUTES WANTED FOR THE TRIBUNE.

We regret that the peculiar construction of our new cylinder press precludes the ordinary practice of reversing the column rules, in order to dress the Tribune in mourning. Otherwise, its appearance would manifest our feelings at the distressing prospect which has fallen upon the United States.—*New York Weekly Tribune.*

We, too, have our regrets; but the construction of our press does not stand in the way. If our words could find vent through the column rules, we would keep them reversed all the year round. But our sorrow lies somewhat deeper than 'dress.' We regret that Zachary Taylor died an unrepentant slaveholder, and we regret that he manifested no contrition for the part he took in that meanest and most cowardly of all mean and cowardly wars—the Florida war. The Tribune would dress itself in mourning, were it not for something 'peculiar.' Well, we cannot our great contemporary—on one occasion. Let him take under his fraternal care the bloodstained steps of the Seminole Indians. 'Love me, my dog, my dog, w. a. a.

EAST BRIDGEWATER, July 23, 1850.

FRIEND GARRISON:

The case of Jordan and Snell, to which I referred in my letter, was settled according to arrangement, and they were let off 'free gratis for nothing,' as we expected, after considering the matter over. We first thought they might be fined one cent and cost, but we might have known better, after the decision of the riot case. I understand they were let off on the ground of the abominable object for which the rioters met together! This free discussion about human rights is all moonshine, and 'must be suppressed.' Thank God, we are in the midst of a revival here! The wisdom of Solomon cannot stay the march of truth in East Bridgewater; for

'Though the cause of evil prosper, yet the Truth alone is strong.
And albeit she wander evil's way, I see around her
Troops of beautiful tall angels to enshroud her
all wrong.'

DANIEL WEBSTER. Never did a drowning man catch at a rope with more 'alacrity' than Mr. Webster has jumped, by invitation of President Fillmore, from the floor of the Senate into the office of Secretary of State. It saves him from a sure rejection by the people of Massachusetts, at the next Legislature, in case he had been presented for re-election to the same; but his condemnation by them is not the least part of his punishment. Gov. Briggs has appointed the Hon. Robert C. Winthrop to fill the vacancy occasioned by the resignation of Mr. Webster. Mr. Winthrop is a very able and energetic man, and a warm friend of the anti-slavery cause.

reason is, because you still have faith in truth, and confidence in the voice of the omnipotent God. It was before that power, and that alone, when the twelve fishermen went forth, commissioned with the salvation of the world, that Jewish superstition and Pagan degradation stood aghast; and in a very short period it overshadowed the earth, and Rome, proud mistress of the nations, seated on her seven hills bowed in humble submission before the cross of Bethlehem's stable-born babe. But it was then and there the Church took counsel of the wisdom of this world, and went to 'converting State street' and 'Wall street, and the pockets of men; and the result was, a universal declension. And the Church has never recovered from that fatal fall. So shall it be with us. Go and unite your destinies with any political party, and there shall be joy in the South and glee in hell, while the angels shall sit down in sackcloth. It is only while you stand firm in the doctrines, to the noble principles of inflexible justice and unending right, that you are thus almighty. It is only thus that you shall cover your foes with confusion, and yourselves with a glorious immortality. [Applause.]

REMARKS OF WENDELL PHILLIPS.

[A clergyman by the name of Corlies, having expressed his fears that some of the advocates of the slaves were lacking in a due appreciation of the Bible, and were therefore tending to infidelity, Mr. Phillips rose and said:—]

I wish to say one word in regard to the remarks which have been addressed to us, in order that the anti-slavery enterprise may stand aright before this audience. It might be judged from the tone of the last speaker, that the abolitionists are an enemy and an obstacle in the Bible. He has been entreating us to have greater regard for the Bible. He has been endeavoring to impress upon us reverence for that book. You might draw the inference that we needed such entreaties. Now, in behalf of the abolitionists, let me say, we have nothing to do with the Bible in regard to its merits or its faults, except in one point: does it sustain or rebuke slavery? If any speaker wanders beyond that, he speaks on his own responsibility, he speaks for which this society is not amenable. Perhaps it may be impossible for him to avoid expressing his private opinions of the Bible as to other points, in the course of illustrating some anti-slavery topic. Yet you are to take them as illustrations. And when my friend Foster introduced some speculations of his own, on other points than slavery, he had no right to do it otherwise than as illustrations.

Now, the friend who has just spoken well, I think, grant us this: that no speaker, unless it be Mr. Foster, has wandered beyond the just limits of anti-slavery discussion; that our anti-slavery speakers have never yet allowed that the Bible sustained slavery; that we have felt no need, therefore, to throw it overboard. And although we may put the question like my friend Wright, 'What would you do in certain circumstances? let it be remembered, that the anti-slavery enterprise puts such circumstances as merely fictitious, hypothetical, and claims the Bible as on its own side. [Prolonged applause.]

Remember, that although we feel there is enough in mere humanity, without the Bible, to condemn slavery—that the verdict against it is so self-evident as to destroy the title of any book to be thought inspired which sanctions such a system; still we, so far from bringing any such accusation against the Bible, have always claimed it in behalf of justice and liberty. It is from Moses Stuart, it is from Daniel Webster, it is from the church and the politicians, that this attack on the Bible comes, and not from us. [Loud cheers.] I know I am repeating things abundantly well known to all our friends, but it is often the result of such speeches as we have just heard, that the audience go away under a wrong impression. I contend that every thing that has been said, that the principles of these resolutions, that the substratum of all that has been spoken, all claim the Bible as a basis; and that, confident the Bible is on our side, we will not be forced into any position of seeming hostility to it. We have issues enough with this community.

Because the clergy of our little day and neighborhood pervert the Scriptures, shall that make us disbelieve them? No matter for the texts; enough for us to know that on every field where justice has triumphed, the Bible has led the van; that tyrants in every age have hated it—humanity, in every step of its progress, has caught watchwords from its pages. Freedom of thought was won by those who would read it in spite of Popes—freedom of speech by those who would expound it in defiance of Laud, Luther and Savonarola, Howard and Oberlin, Feunel and Wilberforce, Parian and Huguenot, Covenant and Quaker, all huddled to their breasts. It was to print the Bible that bold men fought for liberty of the press. When the oppressor sought to place it in every cottage, when the slaveholder labored that his slave may be able to read it, then will we begin to believe that Isaiah struggled to rivet 'every yoke,' that Paul was opposed to giving every man that which is just and equal, and that the New Testament was written to 'strengthen the weak hands and confirm the feeble knees' of tottering infidels.

But not till then shall a few petty priests shut us out from sympathy with, and confidence in, the noble army of martyrs and the glorious company of the apostles. Not till then shall the Stuarts and Waylands, with their little black shawls, hide from us the burning light of the great Apostle of the Gentiles. What though, holding up the Books, they cry, 'See here and look there, note these specks on the sun'; we know still it is the sun, and astronomy tells that what is dark there to-day will perhaps be brightness and living light to-morrow. So with the Bible. What though, here and there, there should be isolated texts which look inconsistent with the great spirit which informs the whole? Coming years, we know, will show them, like spots on the sun, all bright with the splendid effulgence of infinite love. Shall an ambiguous line in Timothy cover up the whole sermon on the mount? No! We still claim the Bible; and, bad as the American Church is, it will take all its cunning and craft to make us doubt the purity of Jesus or the humanity of Paul.

Let those look up the Bible who fear it; our prayer is, May it find its way into the hovel of every slave and the heart of every legislator in the land! Our original attempt was this; to show that the Bible and Christianity repudiate slavery. For a long time, in one unbroken phalanx, the so-called Christian Church denounced such a statement as infidelity; and from Maine to Georgia, from the Atlantic to the Mississippi, we had the unbroken testimony of the Church that the Bible was pro-slavery. Now, the Church is divided. We have Henry Ward Beecher against Moses Stuart; we have Albert Barnes against Leonard Woods.

The time was when the Recorder, and the religious press, and the whole political press, claimed, with the New York Observer, that until you could mend the Constitution, you must mind it. We have urged our principles until we have seared up William H. Seward, and pitted him against Daniel Webster. [Great applause.] We have found persons who are willing, 'to bewray not him that wanders.' And it can, therefore, never often enough be repeated, that when the question comes as to Christianity itself, not to American Christianity; to the Bible itself, not to the Bible in the glass of Moses Stuart; that the abolitionist holds on to the Bible as his, with his right hand and with his left hand. And I wish you to go away with that conviction, spite of the remonstrances which I think have been unnecessarily, however sincerely, made to us.

Mr. Burleigh—Our friend Phillips has said nearly all that I have to say, but one thing more I desire to

add. I wish to call the attention of the meeting and of our friend to this fact; that it was the urgent pressure of importunity, from that very friend himself, and that alone, which called out the only remark which he has objected to. When our friend Wright denounced the Bible, if it sanctioned slavery, he did what our friend admits was right. But when he was about to pass on, and not give any opinion whether the Bible does or does not sanction slavery, our friend urged him to state his opinion on this point; and after that, it was natural that another speaker should state his views. In the light of that fact, I should state his views. In the light of that fact, I should state his views. In the light of that fact, I should state his views.

FROM THE NEW YORK TRIBUNE.

NEW MEXICO REPULSED FROM THE HOUSE—THE NORTH BETRAYED!

The most disastrous vote for Freedom, and the most unjust vote in itself which has disgraced the present Session of Congress, was given on Friday last on the question (indirectly presented) of admitting Hugh N. Smith to the floor as a Delegate from New Mexico (with power merely to explain and defend the local wants and needs of his constituents, but without right to vote). Congress having neglected to take any action to provide a Civil Government for New Mexico, we are bound by Treaty with Mexico to do so. The People last session held a Convention and chose Mr. Smith their Delegate to the House, with a view mainly to the presentation of their rights and wishes with respect to the claim of Texas to absorb their territory, and subjugate them to her dominion. Their Delegate has now been waiting at the door of the House six months, and the Loco-Foco majority of Speaker Cobb's Committee on Elections has reported against his admission. Mr. McLaughlin, of the Whig minority of the Committee, moved as

